/331 cont./

*171 not always in the best hands, and goes to the son, or, if there is
682 none, to the son of the sister. In Maigéri the chief had died and left only a daughter, "my intended" in the Bakairí idyl. Tumayaua, the brother of the widow, now became temporary chief; as soon as the girl married, her husband took his place. She received a quantity of the beads which we had given to others; the chief's stool belonged to her.

*171 A number of characteristics of matriarchy are recognizable
● 611 in the little that I am able to report about these conditions. The
648 sons belong to the tribe of the mother; Antonio said that if one of the Bakaïrí /Bacairi/ married to Paressí women had children, they would be Paressí. Which, of course, in the case of abducted
*171 women, can only be meant very theoretically. In our time
582 marriages took place between Mehinakú and Nahuquá, between
648 Auetó and Yaulapiti, as well as between Kamayurá /Camayura/, and Auetó, between Kamayurá and Mehinakú, between Batovy Bakaïrí and Kustenaú /Custenau/, between Kulisehu Bakaïrí and
*171 Nahuquá. Just as Mehinakú women lived among the Nahuquá,
591 so had Auetö men married Yaulapiti women and lived in two
648 houses somewhat apart from the Auetó village; they were called "Arauitï."* On the other hand, a Kustenaú man and a Nahuquá

*The Suyá chief who in 1884 gave us the map of the river course was also called an "Arauitï" by the Auetó chief. His strikingly small lip-plug was explained by the fact that he had had the operation later; he himself traced his geographical knowledge back to his own journeys.

man had married and lived among the Bakaïrí, whereas we never observed the opposite, that Bakaïrí women married into
*171 another tribe. Pauhaga, from the first Bakaïrí village on the
591 Batovy, had as his wife Awía's daughter from Maigéri and, when
844 his wife was ready to give birth, came with her to Awiá's house on the Kulisehu, so that she, or rather both of them, as we shall